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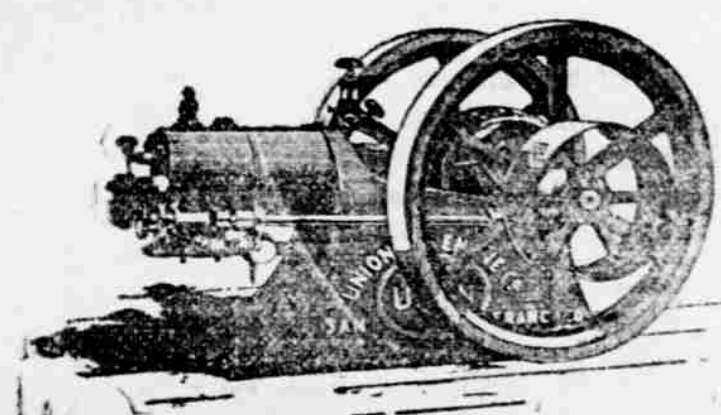
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## ON PLAYS AGAIN

Dr. Bishop Further Defines His  
Drama Attitude.

HAS HEARD OF THINGS

Now Makes Distinctions—A Poke  
Parallel—Edwin Booth—Observations in Reply.

EDITOR P. C. A.—The "red rag" in my language, which arouses your fervor, appears to be the expression that "the majority of theatergoers are persons of debased life and thought," wherefore you foam over with an absurd picture of "Dr. Bishop declaring aloud from the center aisle of the Opera house, during one of Nance O'Neill's plays, that the majority of the audience were persons of debased life and thought," and so raising a riot in defense of pure womanhood." As if such a performance were conceivable on any one's part.

No carefully discriminating reader could infer from my above quoted words, that they were meant to apply to the many excellent and pure-minded people who attend the theater. Yet you and I regret to find, some other esteemed friends have so misconstrued the words. For instance, I might say with probable truth, that "a majority of the patrons of Chinese restaurants were men of impure minds." That, however, would be no imputation against myself or other reputable men who often eat at such places. But if the impure thinking of a majority of the customers tended to make the Pakes serve us with unclean food, we should be wise to eat elsewhere.

Undoubtedly you know better than I how managers conduct their plays. But I have been told by excellent authority that Edwin Booth nearly ruined himself in the attempt to maintain a high-toned drama, because the great public preferred that which was low. You do not deny, and fail to explain how, as your own reporter, I believe it was, stated, some of "the missionaries" present at Nance O'Neill's playing came to be so discomfited. Something seems to have gone wrong with the "pure womanhood." It was that statement of your reporter which started this whole controversy.

Yours truly,

S. E. BISHOP.

(The trouble with Dr. Bishop is that he has some fixed, and really very incorrect views about the theatre, which puts him in a false position. Every few months there is a similar break out against dancing by the editor of some religious journal who has lost his head in the matter. And yet, Col. Parker, one of leading educators in America, speaking to all the earnest teachers of these islands, in Progress hall, said that dancing should be a part of every child's education.

Dr. Bishop has distinctly denounced the theatre, without giving it a close study, and thereby weakens his influence as a public instructor. His citation of Edwin Booth's fortunes on the stage is convincing evidence of his lack of knowledge in this matter. Booth commanded from \$500 to \$2,500 a night as an actor in Shakespearean drama. He made and lost fortunes. His trouble was that he was not a good business manager, and lost what he made. Henry Irving has just gone into bankruptcy, because he too was not fitted for a business manager. Yet with his exceptionally fine plays, aided by Ellen Terry, he took a little fortune out of the States, every time he visited them. The appreciation of good acting is so highly developed, that the actors of reputation in the best and purest drama command enormous and increasing salaries, while, on the other hand, indifferent acting is hardly tolerated. If Dr. Bishop will look into the matter, he will find that the fortunes made on the stage are nearly all made by those who present the highest order of drama. We cannot recall an actor or actress of the many who have made fortunes, that presented plays to which good fathers hesitated to permit their daughters to attend. But a multitude of managers have failed, because they counted on the depraved tastes of their audiences, and to their surprise, found that even men of depraved tastes, like Lord Byron for instance, get very tired of stupid and absurd and meaningless depravity on the stage. There are old toppers who see nothing but "snakes" when looking upon a beautiful landscape, and so there are men who see nothing but "impure images," whether they sit in churches, or theatre, or walk the streets. But they are reckoned as a small percentage of the men educated in our Christian civilization. The majority of sensible men and women find that this is a purer world than the "total depravity" theologians are willing to admit. While the theatre is not

free from criticism, neither are the schools, the churches, or any human institution.)—The Editor.

A reporter for the Advertiser called upon Rev. Mr. Bishop last evening. The Doctor, upon being questioned, said that he was not certain that the statement he accredited to the Advertiser concerning one of Nance O'Neill's plays really appeared in this paper. He had only said, he thought so and perhaps the impression was a mistaken one. It may have been another paper. As a matter of fact it must have been another paper. The Advertiser is unable to recall that Camille or any other play of Miss O'Neill's repertoire so offended the moral sensibilities of any of the audiences that there were departures from the house. Some people did have to go when Bill Sykes killed Nancy in Oliver Twist, but that has nothing to do with this affair.

Rev. Dr. Bishop said that his prejudice against the theatre was based entirely on what he heard and read. He is not a patron of the play—avoids it on principle. He has heard, for one thing that there are amongst people of the stage many of reputed bad character.

## SUNDAY SERVICES.

Central Union Church, corner Beretania and Richards streets. Rev. W. M. Kincaid, pastor.—9:55 a. m., Sunday school; 11:00 a. m., public worship and sermon; 6:30 p. m., Y. P. S. C. E. prayer meeting; 7:30 p. m., public worship and sermon. Wednesday, 7:30 p. m. prayer meeting. Palama Chapel—9:30 a. m., Sunday school; 7:30 p. m. Gospel service. A welcome for all at every service.

Methodist Episcopal Church, Beretania and Miller street, G. L. Pearson, pastor. Services tomorrow as follows: Sunday school, 10 a. m.; public worship and sermon 11 a. m. Subject: "Immediate Knowledge of God." Epworth League at 6:30 p. m.; sermon, 7:30 p. m. Subject, "Sin and Its Consequences," the first of a series of three sermons on the Parable of the Prodigal Son. Prayer meeting Wednesday and Thursday evenings. A welcome always to all.

Reorganized Church of Jesus Christ.—Services in Milliani hall, rear of opera house, Sunday, as follows: Sunday school, 10 a. m.; preaching in Hawaiian at 11 a. m. and 6:30 p. m.; preaching in English at 7:30 p. m., by Elder U. W. Greene. Subject: "Repentance." All are welcome.

Services at St. Clements, Panahou—Holy Communion, 7 a. m.; morning prayer and sermon, 10:05 a. m.; evening, 7:05 p. m.; Sunday school, 10 a. m.

Seven Day Adventists—Rev. B. L. Howe. Meeting place, Chapel in Printer's Lane. Hereafter also service Sunday evening at 7 o'clock.

## NEW CHURCH.

There Will Be a Dedication in Panahou on Sunday.

Following is the program for the dedication of a new Catholic church at Marquesville (Panahou) on Sunday, February 12:

9:30 a. m.—Procession. The Bishop and clergy, with the congregation of the place, from Beretania street to the church, preceded by the Portuguese band and followed by the choir.

10 a. m.—Dedication of the church by His Lordship.

10:30 a. m.—High mass. A collection will be made during the service for the expense of the church.

12 m.—A lunch will be served.

The Portuguese band will please play at the procession, before mass, at the middle and at the end of the mass, and during the lunch time.

The choir will sing at mass, the Misses Salter accompanying, one on the harmonium, and the other on the violin.

Mrs. Salter, assisted by Mrs. Murphy and the Misses McLain, will attend to the tables.

## AGUINALDO.

A soldier of the Thirteenth Minnesota sends home this description of Aguinaldo: "He is quite an ordinary looking Filipino, small, smooth-shaven, wears his hair pompadour about six inches long, and is very badly small-pox-marked. He was dressed in plain black clothes, and did not impress me very much. He has two of the biggest Filipinos I have seen standing on each side of the door with axes—those long poleaxes like they used in the Middle Ages. They were dressed in white trousers, red coats and brass buttons, and are his personal guard."

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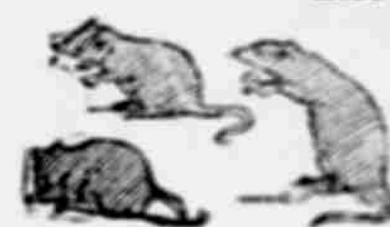
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